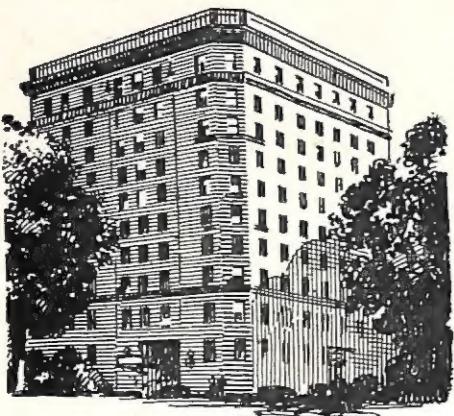


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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgo their in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

VOL. 35 SEPTEMBER, 1939 NO. 1

REVERSION A few thousand years ago more or less, ancestors of the human race now occupying this earthly sphere, lacking the advantages of civilization so recently and painfully acquired, subsisted by strength and cunning alone. They lived in caves.

The truth of this is not to be denied. We have the evidence—caves and all—to prove it.

Despatches from China where the little brown men of Nippon are practising the modern art of murder with bombs, etc., indicate that the Chinese, themselves pioneers in the arts of civilization, are living largely in caves, not daring to come out into God's glorious sunshine except when the danger of air raids has passed.

With millions of women and children evacuating great centers of population in Europe, with bomb-proof cellars and hideouts a part of every family's paraphernalia, the world is being shown an example of reversion to the days of the cave man.

This is because of the desire of a few men with devilish ideas to dominate mankind by brute force. Centuries of building are threatened with destruction and irreplacable wealth in art and architecture are being imperilled.

What a travesty on human intelligence (?) is this world situation in September 1939.

ARMAGEDDON? It has come! The conflict between right and wrong is waging in Europe. Notwithstanding all the efforts of men in high place and humiliations unthinkable in other days, the God of Mars has marched—with the inevitable consequences of broken lives, shattered souls, unspeakable suffering and wanton waste of the world's painfully acquired wealth. Armageddon?

The present strife, unless checked, will spell the destruction of civilized living. Democracy, for which so much has been sacrificed, will be set back a hundred years—or more. Lights are truly going out all over Europe. Sooner or later they will dim in this country.

The fraternity of Freemasons, designed primarily for the furtherance of universal brotherhood under the fatherhood of the G.A.O.T.U. is vitally affected by momentous events transpiring. From England, whence came our first charter, and where in recent days its King, in a beautifully symbolic ceremony, installed his own brother as head of the Craft, the best blood and brains will flow to fields of slaughter. An Empire built by heroic effort is threatened. For what? No thinking human can truly believe that a rule of force and subordination of spiritual living can replace the

opportunity for happiness in a system designed to serve a benign Creator.

Of a surety the triumph of force will spell the dissolution of Freemasonry, and what will remain after the wreck of free institutions? Little worthwhile. After the so-called dark ages there came a gleam of Light which was tended by men seeking through honorable means a way to peace outside the path of war. Passion now prevails. An orgy transpires. Madness reigns. Chaos is apparently inevitable.

Let no Mason be deceived. The dictators of Europe: specifically Adolph Hitler of Germany, Stalin of Russia, and Benito Mussolini of Italy have made it abundantly evident that in their plan is no place for Freemasonry. The Craft has been crushed in the countries where they control the State.

STAR Receipt of the annual "Proceedings" of the Grand Chapter Order of the Eastern Star of Massachusetts once again recalls the fine work being accomplished quietly but effectively by that organization.

While, regrettably, losses in membership are recorded, charities are well maintained and the spirit of sisterhood, so admirably illustrated in the beautiful Ritual is kept to the high plane it has always held.

Membership (January 1, 1939) was 48,367, a shrinkage of 1561 over the year previous. Money receipts for the twelve months were \$35,865.00, applied \$23,910.00 to the maintenance of the Home at Orange and \$11,955.00 to the General Fund.

The Proceedings themselves are a tribute to a most efficient Grand Secretary, Carrie A. Cushing, a veteran. Her work and skill might well serve as a pattern for Grand Chapters everywhere.

The Eastern Star as an adjunct to the work of Freemasonry in Massachusetts deserves the commendation of all.

OBITER DICTUM "The keystone of the whole Anglo-Saxon structure, as a philosophic construction or even as a way of life is a certain Theory of Truth, whether consciously grasped or even habitually held and, paradoxically, the Theory might well be called a distrust of Theory. More precisely, it is a belief that the Knowledge of Truth is a matter, sociologically speaking, of values, approximations, experiment and groping."

In its dealings with thoughts and concrete facts the Anglo-Saxon mind is distinguished from other national minds by a tolerance which affects its own progress and its treatment of authority which is evident in the contrast between its mental freedom and the mind of totalitarian nations. The continued growth of Freemasonry in Great Britain, while its numbers shrink in the less homogeneous United States of America, is to a certain

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

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Alfred Hampden Moorhouse, *Editor and Publisher*.

September, 1939]

MASONIC CRAFTSMAN

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extent illustrative of this habit of thought.

France ranks among the free democracies, but the attitude of her citizens toward the State and the strength of the family bonds combine to weaken the individualism of her members. The English-speaking democracies, submitted to the test of militant unity and deference to authority would be more likely to collapse into a sort of anarchy than to take on the totalitarian yoke. If force, and not reason and goodwill, are to prevail, the Anglo-Saxon tradition must perish. The two are utterly incompatible. Ultimate strength does not derive from democracy exclusively, however, although an informed public opinion should have a true place in the processes of government. Government which is wise government is or should be conducted or controlled by intelligent and good-willed minorities. The quality of a democracy depends upon the relation of sound minorities to the masses of voters. The Anglo-Saxon theory has demonstrated in its governing system the truth of this.

Knowledge, of course, is essential. Education must be depended upon to instruct the rank and file. Yet while knowledge forms an important element in political guidance, impulses of tolerance, equality, justice and cooperation are the mainstay of civilization.

It is in the cultivation of a tolerance that transcends pure nationalism, that breaks down the walls of sectarianism and sees through to the broader concept of international brotherhood that the Masonic Craft can best, by precept, help.

In the larger world outside the Craft it may well be that the inelastic written Constitution of this country is not as efficient in its ability to serve under all circumstances as the unwritten Constitution of Britain. Whereas as in the one case the founders sought to protect the people from abuse of power by a majority, in the other advantage may be taken and appeal made to the electorate through the minorities, when expedient to do so. It was under the Anglo-Saxon system of jurisprudence that the greatest advances, as we of America know them, have been made. If we believe in the American system we believe in the subordination of the state to the reasoned opinion of the people and not the dictate of any special individual or group of individuals. In short we believe in the rule of the state by the people and not the domination of the people by the state.

BIRTHDAY With this issue THE CRAFTSMAN enters upon its 35th year of service to the Craft, and it is not inappropriate to sketch briefly its history.

Founded in 1905 by the late Warren Bailey Ellis, a past grand high priest of the Grand Royal Arch Chapter of Massachusetts, the first printed copy appeared in October of that year. In making the announcement of the new magazine the editor stated as its policy: "it will advocate the principles of Freemasonry, encourage the practise of its virtues, and exert its best efforts for the good of the Craft." From that policy THE CRAFTSMAN has not since deviated; so that today its words are quoted in journals all over the world, and its expressed

opinions, while offering no panacea for unattainable perfection, are read with thoughtful interest, and presumably profit, by a consistent though we regret to say comparatively small percentage, of the two and a half million Masons in the United States, and if we are to judge by comment from abroad, by a more discerning element there.

Brother Ellis was editor of the magazine for eleven years. He had been assisted and encouraged in his early efforts by a group of interested Craft leaders who invested small sums in the publishing corporation. There was no editorial department in those days, the editor occupied a Masonic office and received compensation therefor, so the path of strict neutrality was meticulously followed and editorial expressions were not permitted to press upon the tender consciences of supersensitive office holders.

The record of the intervening Masonic years 1905-16 are to be found in the pages of THE CRAFTSMAN as well as considerable material of an extraneous nature; including accounts of the travels of illustrious Masons abroad, the reason for which seems somewhat obscure. Familiar faces of an older generation plentifully besprinkle the pages. Most of these men, strong in the faith and purpose of Freemasonry, have passed from off the stage. Still some veterans remain. Reference in Vol. I No. 1 is found to Dr. Hamilton, now and for some time the learned Grand Secretary of Massachusetts, to Melvin M. Johnson, since grown to the stature of one of the nation's ablest Masonic scholars, to George W. Chester, then as now the genial superintendent of Masonic Temple on Boylston Street, Boston, following in his father's footsteps. These and a great many others have given to Masonry hereabouts the distinguishing character which has made it outstanding.

For twenty-four years the present editor has striven to keep the Light of Freemasonry bright. He has seen many changes in the social and economic life of the country. A great War with unparalleled influx of new members into the Craft, and the subsequent liquidation of many of these hastily-made war Masons. A great economic depression has wrought world havoc. New ideologies and socialistic trends not dreamed of thirty-five years ago are being experimented with. All these things as they affect the Craft have been commented on in THE CRAFTSMAN. What the future has in store no man knows. The magazine, while suffering from a lack of paid readers, will continue to be the best of its ability and as long as possible to serve Freemasonry. Its columns are open to all Masons who have opinions and are able to express them. That the first third of a century of the magazine's life has borne fruit could be abundantly proved by the many hundreds of enlightening articles which have been printed in thousands of pages of text.

THE CRAFTSMAN policy is to impartially print available opinion as it pertains to the good of the Craft and to record important Masonic events. That it will fall short of perfection is highly probable, but that it will strive to maintain high standards and seek that objective, however, is quite certain.

We salute the past and hail with confidence, tempered with a bit of trepidation, the future.

A
Monthly
Symposium

Should Masonic Lodges Be Taxed?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

MASONIC LODGES SHOULD NOT BE TAXED

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THE matter of taxation is today one of the most pressing and important in the economic life of the country. New sources of revenue to support new activities of government are imperative. Already real estate and business generally are burdened with tax exactions which are in some cases almost confiscatory. Old habits of thrift—save and have—have been discarded. Incentive has been destroyed, largely through iconoclastic changes in the formula of government and a disregard for the simple virtues per se.

Confronted with a fact and not a theory the state today in order to stave off national bankruptcy, and incidentally local bankruptcy which is already evident in some communities, must perforce have more money. Stable money, which is but the negotiable evidence of man's energy and enterprise—a fact politicians politely ignore—can come only from one source—the people, productively employed.

By reason of laws, passed when reason ruled, certain property has heretofore been exempted from taxation. Among them are the Church, and educational and charitable enterprises. Freemasonry, an eleemosynary institution, has benefitted by this exemption and its considerable properties, in the form of buildings, homes, and hospitals, with the exception of those portions which have been a source of revenue and which have paid their full share of the taxes*, has enabled the fraternity to accomplish an incalculable amount of good.

Prudence in government, and to a certain extent in everybody's expenditures, has become something of an outworn shibboleth; extravagance has been encouraged; there are those who would break down all bars, philanthropic and otherwise, advocating the taxing of church, education and all charitable institutions.

Impressive buildings and invested funds are a continual temptation to the covetous tax-seeker, who sees material objectives only, forgetting that spiritual and humanitarian values are a priceless part of the American heritage.

Moreover taxes on Masonic Lodges would be a poor investment. Transfer to the prodigal hands of politicians

* The sum of \$50,000.00 appears in the 1939 budget for taxes on the Masonic Temple in Boston alone.



of the proceeds from such taxes would necessarily curtail, if not entirely destroy, agencies which are today almost the sole bulwark against crass materialism.

Millions of Freemasons in this country pay, individually and through their commercial and other interests, their full share of taxes—local, state, national. They could, it is believed, be relied upon to protest against the destruction of those charities which are supported through their Lodges.

No desire to avoid its share of support to the nation as a whole in its sociological experimentation prompts Freemasons to oppose this form of tax, simply the element of common sense which has been exercised in its own charitable program precludes consideration or support of laws assessing against Freemasonry sums which now are productive of far greater benefits to the country at large than could be secured through governmental instrumentality.

Masonic property devoted to purely Masonic uses, should NOT be taxed.

TAXATION SHOULD BE WITHOUT DISCRIMINATION

By WM. C. RAPP
Editor *Masonic Chronicler*, Chicago

THE question, "Should Masonic Lodges be Taxed?" cannot be satisfactorily answered without qualifications. The theory, under our form of government, for the imposition of taxes for the support of the various

political subdivisions is that the burden should be distributed equitably and impartially among all individuals and institutions. The lawmaking power may exempt certain classes of institutions from the payment of taxes, but may not discriminate within the classification. The application and interpretation of laws relating to taxation, however, offer opportunity for and doubtless have resulted in injustice and inequality.

Everyone dislikes to pay taxes, although we all realize the necessity for doing so. The tremendous waste, to say the least, that accompanies the disbursing of public funds raised by taxation, the constantly increasing amounts demanded, and the imposition of endless new forms of tribute, are in some measure responsible for the universal effort to evade this unpleasant duty. Under these circumstances we are inclined to forget that for the taxes we pay we receive multitudinous services from our governing powers—police and fire protection,



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schools, courts, charitable institutions and a thousand other benefits which are essential to our well being.

The chief beneficiaries of tax exemption are religious, educational and charitable establishments. The favors bestowed upon institutions of this character began in the days when their need for help was greater than it is today, prompted by recognition of the benefits they brought to mankind and as an encouragement to continue their philanthropy. Many of these institutions, however, have grown extremely wealthy and powerful, have engaged in commercial activities in competition with private citizens and are influential in the direction of political affairs. Every dollar of tax exemption they enjoy is a burden placed upon the shoulders of taxpayers, who are thereby compelled indirectly to contribute to these institutions, whether their practices or objectives meet with their approval or not. In spite of this we believe they should continue to be favored, except when they leave their professed field of activity and engage in other enterprises.

Freemasonry is not a religion, yet it is as intensely religious in all its precepts and principles as any religious denomination. Freemasonry is not an educational institution, yet it uses its utmost power to stimulate and encourage education and make it available to the youth of the land. Freemasonry is not exclusively a charitable institution, yet it devotes the greater part of its resources to aid those who are in need and to care for the aged and the orphan.

We believe that Freemasonry should receive the same consideration, in the matter of taxation, that is given to other organizations doing the same work. The physical property held by Masonic lodges is not large, their other resources are still less. If all fraternal lodges, and institutions engaged in like activity, carry their share of the public burden of taxation, a Masonic lodge should do likewise; otherwise they are also entitled to exemption. Its charitable institutions should, of course, be entirely free of taxation.

SHOULD BEAR FULL SHARE OF BURDEN

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

"SHOULD Masonic Lodges be Taxed?" This our question has been debated for years among the brethren. It has reached on several occasions to court trial, with varying decisions. Thus far there is

neither a consensus of opinion nor a settled legal procedure. Those who wish to press the discussion are still on their own.

This writer has for many years contended that all property, except that owned and operated by the agencies of government and for benefit of the people, should be taxed. The exemption of property, owned by individuals or groups, for private purposes should not be

allowed on any pretext. We would include all church holdings as being within the taxable category. The congregations and officials who are responsible are given protection in their rights, and they benefit from the police, fire fighting and other utilities provided by the



community. They should therefore, as matter of simple justice, be willing to pay, as do others, for the benefits derived. Otherwise they are but parasites on the community.

Masonic Lodges come within the same line of reasoning, and no exceptional treatment should be asked in meeting the obligations to a protecting public. Yet we have known good brothers argue strenuously that great church holdings should be taxed on an equality with private holdings, and then most inconsistently declare that Masonic temples should be exempt from calls of the tax gatherer.

The flimsiness of such claims are made evident by a showing of the grounds on which they are rested. In certain court cases it has been argued that Freemasonry is a religious institution; in others that it is primarily a charitable organization. The first plea is absurd on its face, for the fraternity has neither purpose nor functions that would class it as religious, as a church is religious. The intangible spiritual side of Masonry is beside the question, and vanishes in the heavy atmosphere of a court of law. As for the charitable claim, this can not be sustained. For the charities of Masonry are incidental and not of constitutional decree. It should be added that where the fraternity maintains Homes for care of the indigent or dependent, or has established hospitals for the free treatment of its afflicted wards, the states have properly exempted such institutions from taxation. This upon the correct theory that by their operation the burden of the community has been lightened.

Taxation and the incidence of taxation are ever burning questions, and are yet far from settled upon an equitable basis. Sooner or later the vast holdings of property, ecclesiastically owned and controlled, in many cases as business affairs, must come under review. At such time Masons should be able to come into court with clean hands, without resorting to subterfuges of any sort to avoid just claims.

The Last Proof Reader

When the story of Mammon is printed,
And the binder has laid down his tools;
When none of the facts have been stinted,
And the deeds of the wise and the fools
Have been written by prophets and sages,
And bound in the rawhide of man—
Then God will blue-pencil its pages,
As only the Almighty can.

He will see the proud kings of the ages
As they rot in their filigreed graves,
And measure their virtue with gauges
That He'll use for both masters and slaves;
While princes whose caskets were freighted
With laurel leaves, honors and flags,
May find that their souls have been rated
'Neath beggarly buried in rags.

So, in the long run it is better
To lead our lives humbly contrite;
Find truth, live up to the letter,
With hearts free from rancor and spite;
For the great proofreader is tracing
Man's record straight back to the flood.
And we hope for a merciful placing
In the book that is printed in blood.

Reconciliation?

The following report of Arthur Groussier, G.M. of the Grand Orient of France, on the possibility and means of reconciliation between the various regular Masonic Powers of the world was presented to the International Masonic Association in the name of the Grand Orient of France and is given to our readers in the precise form in which it was received—without prejudice.—ED. CRAFTSMAN.

NECESSITY OF RAPPROCHEMENT

The Grand Orient of France believes that reconciliation between the various Masonic bodies is a pressing necessity if Freemasonry wishes to live and work freely for the triumph of its ideal. The terrible conflict from 1914 to 1918 saw nations cutting each others' throats for the supremacy of their own interests or of their own ideologies and has unchained a disrupting agitation not only among the European nations, but in all the civilized world, and the fatal consequences are aggravated by the pernicious germs of future conflicts.

The lack of balance has raged in all domains,—political, economic, and moral; and far from calming down, it is being aggravated and the races are falling backward and the nations are being divided. Harmony in the interior as well as peace on the exterior are both menaced. Human beings may again rush on each other and with the most terrible and bloody horrors engulf and bury the civilization and culture which our fathers have so painfully created, and of which we are so justly proud.

In circumstances so grave, has Masonry done, or is it doing its Duty? Does it not claim to be a great Moral Power? But at what moment has it spoken? When has it acted?

Profoundly divided, it was not able to act with any efficiency, and it has been, and is the victim of its own inaction. Masonry has allowed blow after blow to be struck against Liberty, while, more than any other organization, it is impregnated with the spirit of Liberty.

It was Freemasonry that was first to be brutally attacked by the dictators. In Europe nearly one half of the Masonic powers have already succumbed. Others are again menaced. Perhaps certain people will think that they have only paid for their faults. We do not think so. We shall not recount the painful story of the disappeared Jurisdictions, nor the Calvary or assassinations of great Masons, esteemed and honored by their fellow-citizens, and whom we venerate as enlightened Masters. Let us speak of the Grand Lodge of Vienna. What was its sin? Had it done any act which anyone could reproach? Did it figure among the Masonic Powers which they accuse of mixing in the political life? Certainly not. It had only twenty years of existence, but it ranked high among its elders. Its Masonic relations were numerous. It exchanged guarantees of friendship with the United Grand Lodge of England, which at a difficult moment manifested toward it an active sympathy. It also exchanged them with the Grand Orient of France. It understood the necessity of union among all the symbolic bodies. Are we going to let the Masonic Light be extinguished at the moment

when the nations have such pressing need of it? Let us unite if we wish the flaming star to shine and the torch which has been transmitted to us by our elders to enlighten men of good-will on the saving road of Brotherly Love.

THE FORM OF RAPPROCHEMENT

The most ancient form of permanent rapprochement between Masonic Powers has been that of recognition, requiring the exchange of guarantees of friendship. Truly it is not to be disdained. It has rendered great services in the past and can render them again in some way animated by more continued relations among the dignitaries of the Powers; if neighbor Masonic Powers do not recognize each other, if two Powers which exchange guarantees of friendship with a third have no relations among themselves, the network of friendship which extends over Universal Masonry can not form a solid tissue, which homogeneity alone can render efficient.

The first exchange of guarantees of friendship of which we find any trace was 160 years ago. In 1779 the Grand Orient of Holland, having charged a deputy to be its representative to the Grand Orient of France, the latter in its turn designated a deputy to this Masonic Power having analogous powers.

It was necessary to wait 125 years before we find other permanent forms of international rapprochement:

- (a) Bureau of Masonic Relations and Information.
- (b) Association of Masonic Powers.
- (c) League of Freemasons.

There were likewise forms of rapprochement that were non-permanent: International demonstrations and Conventions. Then followed the conventions that took place at Paris in 1889, at Antwerp in 1894, at the Hague in 1896, at Paris in 1900 and at Geneva in 1902. On January 1, 1903 the Swiss Grand Lodge Alpina opened an International Bureau of Masonic Relations. Its purpose was to facilitate relations among the adhering Masonic Powers without in any way infringing on their independence or their sovereignty, and to transmit to them information interesting to Freemasonry, and to publish a Bulletin in the different languages and an Annual of Universal Masonry.

Under the skilful management of Brother Edward Quartier-La-Tente, Grand Master of Grand Lodge Alpina, and thanks to his unwearying devotion, the Bureau prospered. It comprised 29 Masonic Powers in 1918. In 1921 there were 24. Let us note that the German Grand Lodges of Bayreuth, of Frankfort, and the Independent Lodges of Leipzig did not figure among them at the last date. Neither of the lists comprised any Grand Lodge of the United States or any British or Scandinavian Grand Lodges.

The very flexible organization of this Bureau permitted it to receive subscriptions and gifts from Lodges or from Masons, giving such the right to receive the Bulletins, which were published in French, German and English; several numbers were also printed in Spanish and Italian. Without having adhered to it, some American Grand Lodges sent gifts to the Bureau: namely

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the Grand Lodges of New York, Massachusetts, Maryland, North Dakota, South Carolina, and Utah, as well as the Canadian Grand Lodge of Manitoba.

It was at the Convention convoked by the Swiss Grand Lodge Alpina at Geneva, in October, 1921, that the International Masonic Association was founded, which replaced the Bureau of which we have just spoken.

In 1921 it was supported by 17 Grand Lodges, but at the Convention in 1923 it had 26. Among those who participated in the 1923 Convention was the Grand Lodge of New York, which, however, did not maintain its adhesion. Today, in spite of the vacancies caused by the forced dissolution of 7 European Masonic Powers, the International Masonic Association comprises 30 Masonic Powers in Europe, Central and South America.

The purpose of the Association is not very different from that of the Bureau to which it succeeded: viz., to maintain and develop relations existing between the Masonic Powers, and to create new ones, but it has created a Consultative Committee which permits the representatives of adhering Powers to know each other better and to gain a more profound understanding of the peculiar conditions of their respective Jurisdictions.

At its first Congress, in 1921, the Association had believed that it might be able to adopt a Declaration of Principles, which it was obliged to consider as non-obligatory at its following meeting in 1923. Perhaps it wished to go too fast. But one should consider that, while respecting the absolute autonomy of the adhering Masonic Powers, the Association has studied a number of regulations which, while remaining optional, have authority in a large part of the Masonic world.

Finally, in 1913, there was founded an International League of Freemasons, which was dissolved in 1914 and reconstructed in 1923, at Basel, Switzerland, under the Presidency of Brother F. Uhlmann. This League has for its purpose the bringing together of all individual Masons of all Rites and countries and languages, without interfering in the interior affairs of Masonic Powers and without dealing with questions of ritual.

We do not believe we should speak here of the demonstrations of French and German Masons, of which the first took place in 1907, at Schlucht; nor of the special Conventions which were held in the 18th century, or of the Conventions which took place at the end of the 19th century, and which can give us no indication of a solution to the question under consideration. One can, nevertheless, point to the method of rapprochement of the Supreme Councils of the Ancient and Accepted Scottish Rite constituted in a Federation to maintain the unity of the Rite by reciprocal affiliation of the Councils while guaranteeing the independence of each of them. By virtue of the Treaty of Lausanne of 1875, these Supreme Councils assemble only in Convention meeting at regular intervals. Let us remark that this mode of organization, less centralized than that of the I. A. M., rest on the unity of the Rite, which cannot be the case with the Symbolic Grand Lodges.

Finally, a form of rapprochement has been extolled that is more simple. It would consist of the conference of the chiefs of the Order.

Each one of the forms of rapprochement we have mentioned has its advantages and also its inconveniences: one can choose between a simple Bureau of information and an association of Masonic Powers; one can give to

this grouping an organization more or less flexible; but there is no opposition between a rapprochement of Masonic bodies by the representative officers, and a rapprochement, basically speaking, of simple Masons under the reserve that this league may have as its unique purpose to provide for meetings of Masons of different tongues and nations, and, by its statutes, can make no decisions binding on Freemasonry.

Besides the form of organization to be determined, the place of its meetings is very important. Switzerland is both the territorial center of Europe and also a center from the standpoint of ritual. But Geneva or Basel are far from the Americas, and although the Grand Lodges of South America have rallied to the International Masonic Association, can one think that the Grand Lodges of the United States or of Canada would accept a seat so far off from them, especially if a large number of them adhered to a common organization? It might without doubt be possible to foresee the sections which would agree to a rapprochement: Europe, America, etc., but the seat of a central organization would be difficult to determine.

The Grand Orient of France would rally to any form of rapprochement or any meeting place that will meet with the most general acceptance.

The Masonic Powers which have affiliated with the various organizations attempting to bring about rapprochement have been nearly identical, but none have been able to receive or retain the adhesion of a Scandinavian or British Grand Lodge, or one from the United States of America. Why the Anglo-Saxon Masonic Powers have remained aloof from these organizations appears to us complex, and perhaps a little different: but it seems that these Powers do not believe they ought to accept bonds closer or more intimate than those which result from recognition, evidenced by the exchange of guarantees of friendship. If it was thus, all propositions that we would be able to make would have no useful consequence towards bringing about the universality of Masonry.

Under these conditions is it for us to seek new forms of rapprochement? Would it rather be for those non-adhering Powers to the International Masonic Association to determine what would be the mode of more intimate union that would be acceptable to them?

We believe, however, that any rapprochement which would be based only on simple recognition would be without much interest if the officials of these powers never or rarely met, and if this bond was not reinforced by a reciprocal and constant penetration of Masons in the Lodges of the friendly Powers.

CONDITIONS OF RAPPROCHEMENT

The most important question to examine is not so much the form of rapprochement, as that of the conditions exacted by certain Jurisdictions, not even to a closer rapprochement, but to simple recognition. It is a question of regularity that is raised. Freemasonry possesses a triple character: initiative (initiative to coin a word, Fr. "initiatique"), symbolic and ritualistic; but no Masonic Power works according to the ancient rituals, nor has preserved the initiation-forms of our origins: there cannot be uniformity in these matters: different Rites are practiced and no one can think of making them uniform, or of imposing his own Rite.

We do not know the text of the ritual, or rituals, that were in use at the time when modern Freemasonry was founded at London, in 1717.

What documents can one invoke in order to fix the conditions of Masonic regularity?

The only official document that has been preserved from that time, at which speculative Freemasonry succeeded operative Freemasonry, is entitled « Constitutions of the Free Masons, containing the history, the charges, regulations, etc. of this most ancient and worshipful Fraternity, for the use of the Lodges ».

The general regulations which figure in these « Constitutions » of the Grand Lodge of London have often been modified by the United Grand Lodge of England, as improvements to these rules appeared necessary to its best interests. Each Masonic Power has adopted the rules which appeared best suited to its development and no difficulty can arise from this difference.

The essential part of the « Constitutions » of Anderson, is that concerning « The Charges of a Free-Mason, extracted from the ancient records of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London: to be read at the making of new brethren, or when the Master shall order it...»

These « Charges » are the true charter of speculative or modern Freemasonry. It is to them we must refer in order to know the true spirit of the founders of Freemasonry.

Certain persons pretend to complete these « Charges » by other « Landmarks ». Without doubt the article 39 of the general regulations of 1723 determines that « Every Annual Grand Lodge has an inherent Power and Authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity; provided always that the old Landmarks be carefully preserved. » By virtue of this disposition the Charges ought to be completed by the essential rules of the Fraternity.

Masonic writers have been able to give a list of them, but they are not found in agreement on the number nor on the text of these Landmarks.

So we consider it to be absolutely impossible under an arbitrary penalty to invoke as conditions of regularity these « Landmarks » of which no verified text has been presented nor guaranteed as exact by any recognized authority. In our opinion, only the document of the Charges of 1723 can be invoked universally in order to decide regularity.

Ought we not to consider the evolution which the Masonic Powers have experienced during two centuries, as the result of the difference of language, of religion, of history, of law and of the customs of the races which have founded and developed them?

In 1911 Brother Quartier-La-Tente distinguished three groups in Universal Masonry, distinct not from point of view of principles, but in that which concerns their activity and their tendencies. These groups are, he wrote: « Anglo-Saxon Masonry, Germanic Masonry and Latin Masonry. Anglo-Saxon Masonry is more ritualistic and charitable. Germanic Masonry is rather philosophic and traditional. Latin Masonry is very active, very humanitarian and very valiant for the social good. All three work for the good of humanity: all three merit

equally respect and esteem, and one may ask to what degree of well-being humanity would reach if a real and sincere brotherhood had always presided over the relations of these Groups among themselves. » And this great Swiss Mason ended by saying: « What would Society have become if Masonry had not met on its road the most redoubtable enemy of Humanity, which has so long oppressed men's consciences and arrested the progress of light; that enemy which it must vanquish some day, as well in Spain as elsewhere, and which is named clericalism,—this clericalism which has done and is still doing so much evil, not only to Masonry but to the religion which it pretends to defend. »

In 1929 the United Grand Lodge of England enunciated eight fundamental principles for the recognition of Grand Lodges. It is evidently the absolute right of this Masonic Power to propose certain conditions to those Grand Lodges which solicit its friendship; but it has not, that we know, the power to fix principles of regularity, applying to Universal Masonry, and as it seems that certain Powers may be disposed to generalize these conditions, we may be permitted to examine certain questions which proceed directly or indirectly from the principles decreed by this Grand Lodge.

The essential points upon which our disagreement bears are seen in conditions 2, 3 and 6, and concern the Book of the Sacred Law; the revelation from On High, and the belief in the G. A. O. T. U. and in His revealed will; or more simply, the Bible and Dogma.

THE BIBLE

In principles 3 and 6 the United Grand Lodge of England does not prescribe expressly the presence of the Bible during the length of the Masonic work, but that of the Book of the Sacred Law. Without doubt this Masonic Power admits that the Lodges that are not composed of Christians can replace the Bible by the sacred book of the religion to which their members belong; the Koran for the Musulman, the Vedas for the Hindus, but it appears to admit that the Bible ought to be the Book of the Sacred Law for European Masonry. In all cases it is the Bible that is spoken of to us French Masons, as if it ought to be the Book of our Law. A first question is then: By virtue of what ancient Charge is the presence of the Bible required? What is the Old Landmark that prescribes it? However far one goes back into the past, no trace is to be found of this usage.

It will be conceded that the first fraternities of Operative Masons that were formed in the Middle Ages for the construction of the cathedrals were composed exclusively of Catholics. Besides, not only did the Bible not figure in the liturgy of the Apostolic and Roman Catholic church, but the Councils of Toulouse and of Tarragon had forbidden their faithful the use of its translation into the vulgar tongue. The Papacy became more severe in the 16th century, at the appearance of the Reformation.

If we consult the English manuscripts relating the « Old Charges » of the operative Masons, preserved at the British Museum, whether it be the Regius Manuscript, or the Cooke, or William Watson, or Tew manuscripts, we shall find that in none of the charges which are contained therein is the Bible cited.

It appears even, whatever may have been the confession to which the English operative Masons of the 16th and 17th century belonged, that since the ordinances which governed the guild of carpenters of Norwich towards the end of the 14th century down to the « Old Charges » still in use at the beginning of the 18th century, the recital of the religious duties which were prescribed there had preserved the Catholic mark.

The Cooke Manuscript, which is probably the source from which Anderson borrowed, specifies that « it behoveth them first principally to (love) God and His Holy Church and all the Hallows ». The Watson and Tew Manuscripts (1680), as well as the Roberts edition (1722), recommended not to allow oneself to be led away into heresy or schism. On the other hand the various parts of the Constitutions of Anderson bear no trace of the Bible or any other sacred book.

Let us remark that the religious duties, which are prescribed by the Manuscripts that we have just referred to, have not preserved any confessional form; they resolve themselves, in the Charges, into high moral duty: « to be men of good-will » and to cultivate brotherly love which binds together the members of the Brotherhood.

The work of Anderson marks a new orientation of minds. Besides, it is known that at its origin the Grand Lodge of England did not place the Bible on the altar, and it was not until 1760 that it considered it as a Great Light. We see no impropriety in the Grand Lodges making profanes take their obligations on the Bible at the time of their initiation. This rite may be recommended in the name of Protestantism, but it cannot be required, legitimately, of us by virtue of the « Old Landmark » of Masonry.

The Grand Orient of France can remember that it descends directly from the first Grand Lodge of France, which had British Masons among its founders. For two centuries it has never considered the Bible as a Great Light, and there is no trace that at any moment in that time the Work in the Lodge was performed in the presence of the Bible, or even of the Gospels. However old may be the rituals that we have preserved, it is to be noted that the candidates have always taken their obligation on the Constitution and on the sword.

To take the sacred book of one of the religions as the principal light makes the realization of unity in this matter impossible, since men are divided into numerous cults differing one from another. Besides it places the initiate of Catholic origin in a particularly delicate situation. One seems to forget that the Holy See has launched its thunders against the Freemasons. While the church of France remained Gallican, and the Bulls of Popes Clement XII and Benedict XIV were not registered by Parliament, the priests and monks were able to participate in Masonic work without losing their quality of Catholics.

But the situation changed from the time of the Concordat of the year IX and above all in the period following 1815, when occurred the progressive elimination of Gallicanism from the Church of France which became ultramontane. The excommunication which struck Freemasons after 1738 and which was confirmed by the Papacy on numerous occasions, became applicable to the Catholics of France. It follows that every Catholic who became a Freemason, no

longer remained a communicant of the Apostolic Roman Catholic Church. He cannot honestly claim a religion or a communion from which a decree of the infallible head has cut him off.

How can we ask him to take his obligation on the Sacred Book of a Church which rejected him from its bosom, at the same instant when in our temples we would make him place his hand upon this book. What would be the religious or moral value of an obligation thus taken? Should it be necessary for the candidate to attach himself to another confession, by borrowing from it the Book of its Sacred Law? Let us not forget that the Catholic does not have the same religious conceptions as the Protestants; for the latter the Bible is a book, from which he is accustomed from infancy to draw instruction for his belief, while the simple faithful of the Catholic church are ignorant of the Old Testament as regards its text, and only know the Scripture according to the dogmatic interpretation which the ecclesiastic authority can alone teach him.

The Papacy excludes him because he has become a Freemason; he has then no bond with the Roman church and its instruction; in these conditions only can one admit that he is attached exclusively to Freemasonry, which he places above any confession and obeys simply the moral law, which Anderson has defined in his beautiful formula, « to be good men and true, or men of honor and honesty »? Will he not be able to take as the Book of his Law that of the Charges published by the Grand Lodge of England, in 1723, and which has fixed for him, as for all Freemasons, the moral rules which he ought to obey? Will it be because he prefers this Masonic Book, which obliges us all, to one of the Sacred Books which obliges only the believers of a particular confession that you, Freemasons, his Brothers, will refuse to recognize him?

The Charges of Anderson of 1723 are the sole text to which all Masonic Bodies can be universally attached. This valuable document was written in the English language at the commencement of the 18th century with the sense the words then had; certainly it was impregnated with the spiritual conceptions which were universally admitted at that time, but for those who wish to penetrate its profound meaning it shows a loftiness of view remarkable for that epoch. It is animated with a spirit of proportion and a great spirit of toleration which we ought always to imitate; it expresses the noble aspirations and it exalts Brotherhood in such admirable passages that we can never meditate on them too much.

In spite of the modifications proposed by Anderson in 1738, the Grand Lodge of England preserved the Charge of 1723 until it was modified in 1815. All the other Masonic Powers, on their part, have drawn up Constitutions or Charges which are personal to them. This is the better understood because of the evolution of ideas during the past two centuries. Thought, which the Reformation had begun to emancipate, has continued to free itself from dogmas, thanks to the marvelous development of Science and the improvement of its methods. Is this to say that the Grand Orient of France rejects the Charges of 1723? By no means. They are far from being animated by a narrow dogmatism and we consider them as a venerable and remarkable

document from our past. We affirm their origin and remain faithful to them and to more fully reaffirm it the Council of the Order of the Grand Orient of France has decided that at the time of their initiation the candidates shall take their obligations on the Constitutions of the Order to which shall be joined the Charges of Anderson in the original wording of 1723, such as the most ancient French Lodge received from the Grand Lodge of England. This Book of the Law as well as the Square and Compases ought to rest upon the Sword, the emblem of the free condition of the first Freemasons.

DOGMA

When the Grand Lodge of England specifies in its third fundamental principle for the recognition of Grand Lodges that « the Book of the Sacred Law expresses the revelation from on High » it appears to forget that among the Buddhists, especially since the coming of the Mahayana, the Law is not established by authority, nor by revelation, but by understanding, and that, consequently, dogma and revelation cannot legitimately be imposed in the North of India nor in the countries of the extreme East. It likewise disregards the fact that the Christian societies, representing the liberal Protestantism, Unitarians, Remonstrants, Socinians, have as a formal principle, freedom of thought placed above all exterior authority, including the Holy Scriptures itself; and that they have rejected all dogmas which have appeared to them as incomprehensible.

Does the United Grand Lodge of England pretend that Buddhists and liberal Christians cannot be admitted to Freemasonry?

By its second principle « that belief in the Grand Architect of the Universe, and in His revealed will shall be an essential condition for the admission of members », the United Grand Lodge of England does not content itself by restoring a symbol, but there again, by belief in the revealed will, it affirms a dogma. It is not only a spiritual sense that it gives to the symbol but it applies to it a confessional sense.

On the other hand, the Charges that it adopted in 1723 declared that in ancient times Masons were required to be of the religion of the country in which they lived, but now it is « thought more expedient only to oblige them to that religion in which all men agree . . . that is, to be good men and true, or men of honor and honesty »; and Anderson has specified it forcibly by saying, « leaving their particular opinions to themselves ».

Have we not the right to think, in referring to this text, that if the dogma of revelation can be made the object of a personal belief, the fact of imposing it on all Masons is formally contrary to the letter and spirit of the « Old Charges » of 1723?

LIBERTY OF THOUGHT

By its « Constitutions », of 1723, the Grand Lodge of England separated Freemasonry from the Catholic religion and placed it above the different confessions. By its « fundamental Principles » of 1929, it approaches the Masonry of the Reformation, not in its liberalism, but in its orthodoxy proceeding from the teachings of Luther and Calvin. The Grand Orient of France has followed a different road. Created two centuries ago with the spirit of the Constitutions of 1723, it endeavored to re-attach itself to Catholicism in 1849; then it sepa-

rated itself from it in 1877 in order to go beyond liberal Protestantism and to place itself on the terrain of liberty of thought. Should not the fluctuations which the thoughts and beliefs of English and French Masons have undergone incite them to use more toleration for one another, and, if they had known how to preserve and increase their fraternal relations, have we not reason to think that their differences would have been less pronounced?

Let us not forget that since the 18th century the Grand Orient of France, under the influence of the philosophy of that period, had become very liberal, and that by the side of the ecclesiastics who remained attached to the Gallican Church, it welcomed all the tendencies, both spiritual and rationalistic. But, in 1849, breaking with its past, it introduced into its Constitution the dogmatic formula of « belief in God and in the immortality of the soul ». No Masonic authority demanded it. When 28 years afterwards, September 13, 1877, it effaced this affirmation from the text of its Constitution, some thought to see in this a formal prohibition of the glorification of the G. A. O. T. U., which was inexact. They did not understand or did not wish to understand that by this decision the Grand Orient of France simply returned to its steadfast tradition of respect, not only for the rites and beliefs, but likewise for all philosophical conceptions.

In order to be convinced of this, it suffices to refer to the following document: In a letter from the Council of the Order, addressed to the Guarantee of Friendship of the Grand Orient of France, associated with the Grand Lodge of Ireland, which had renounced its functions by reason of this decision which had just been made, Brother Saint-Jean wrote: « Let it suffice me to affirm to you that in modifying one article of its Statutes, the Grand Orient of France is not to be understood as making a profession of atheism, nor of materialism, as some would seem to believe. Nothing is changed, neither in the principles, nor in the practices of Masonry.

French Masonry remains that which it always has been, a Masonry fraternal and tolerant. Respecting the religious faith and the political convictions of its adepts, it leaves to each, in these delicate questions, the full liberty of his conscience. » Let us remark that the text of this letter had been decided on at a sitting of the Council of the Order of the Grand Orient of France, and it carried at its head the formula:

A. L. G. D. A. D. L'U. (To the Glory of the Grand Architect of the Universe.)

The decision of the General Assembly of 1877 did not then suppress this symbol, as some have pretended, and there has been no other decisions on the matter since. On the report of a Protestant pastor it simply abrogated a dogmatic formula, with the purpose, as Brother Desmons states, of placing the Grand Orient of France « above all cults and all denominations of religions ».

Being inspired by the moderation and tolerance drawn from Anderson, the Order, remaining firmly attached to the moral Law does neither recommend nor prohibits any belief or private philosophic concept. The Grand Orient of France declares itself the champion of Liberty in all domains; it considers that this Liberty should be absolute in the realm of thought. It refuses to join

forces with a dogmatism which enchains the spirit as much as with a dictatorship which suppresses individual liberty.

It asks no Masonic Power to change its forms of thought or to renounce its usages, or to modify its rite, or to abolish its beliefs: it simply wishes that it may have the same toleration in its regard. Besides it intends to show not only in its relations with Masonic Powers that it respects their beliefs and their rites, but that it permits in its own bosom, the practice of various rites and the use of their own peculiar symbolism.

In 1776, 1804, and 1862, the Grand Orient of France admitted several rites into its society. The Lodges of its correspondence can be authorized to practice them and even to work in conformity with the Rituals of another regular Masonic Power. American, Scandinavian, or English Masons, desiring to found a Lodge attached to the Grand Orient of France can use the rituals in use in the Grand Lodge of their origin. The Scottish Lodges forming part of the Grand Orient of France work with the regular ritual of their Rite, which allows them to use the symbolism of the Grand Architect of the Universe, and a Lodge composed of Yugoslavs has been authorized to work in the presence of the Bible, conforming to the ritual of the Grand Lodge of Yugoslavia. Finally, has not the Lodge The Harmony, at the Orient of Swansea in Great Britain, worked from 1893 to 1924, during 32 years with the ritual of the United Grand Lodge of England, while belonging to the jurisdiction of the Grand Orient of France?

The « Charges » of Anderson had removed Masonry from Catholic Theism, but we ought to recognize that they have preserved a certain religious character, quite comprehensible for the 18th century, as we have already remarked. However, right or wrong, we deem that no one can stop the flight of thought; the same with the institutions of men, so the human mind fatally evolves and will continue to evolve. Sometimes it draws too hasty conclusions from the discoveries of Science; at other times it seems to attach itself to a past which appears out of date, but in spite of its oscillations, sometimes deceiving, let us give credit that it proceeds towards its complete liberation. If one can reproach the Grand Orient of France for not attaching itself to the letter of the Charges, should it not be recognized that it strives to penetrate into their broad spirit of toleration and their profound feeling of Brotherhood? Do others think that in remaining attached to the letter of these

Charges depriving them of all life, that they have remained more faithful to them than we have?

In 1913, the Pro-Grand Master of the United Grand Lodge of England pronounced, at Berlin, the following words: « Masonry has a great mission; the individual perfecting of the Mason or of the Lodge is ultimately a small thing compared to the immense edifice which Masonry endeavors to construct. This edifice is nothing less than a most intimate union of all the Grand Lodges of true Freemasons, in order that Masons may become a civilizing power to which nothing can be compared, and which will enable the nations to leave aside mistrust and misunderstandings. It is time that we should affirm that, which ought to be our ideal. We are all obliged to recognize this superior ideal which right-thinking Masons have placed before us; the most intimate union of all the Masonic Fraternity. For two hundred years we have accumulated and cut the stones which ought to serve us for the construction of the edifice, it is now time to build. Let us build together. »

The Grand Orient of France approves fully this admirable Masonic page, with the sole reservation of what Lord Ampthill understood by « true Masons » or « right thinking » Masons, and the manner of the most intimate union of all Grand Lodges that the United Grand Lodge of England proposes.

It is not the essentials that divide us, it is the form. We are in accord on the principles to defend and the aim to pursue, we differ only as to our methods, our modes of thought. Is it impossible for us to concede that there is no more a chosen Jurisdiction than that there is a chosen People? It is not only among the nations, but also among the Masonic Powers, that it is necessary to suppress « distrusts and misunderstandings » if one wishes that « Masonry may become a civilizing power to which nothing can be compared. »

Shall we wish, shall we be able, all of us, to realize that rapprochement can be attempted only if it is based on respect for the beliefs and concepts of the different Rites, on the understanding of the historical development of the different Masonic Powers, and on mutual esteem and toleration?

It is in re-assembling all the stones that the diverse Masonic tendencies, too long separated, have « accumulated and cut », it is in harmonizing the efforts of all those who are sincerely and profoundly Masons, « men of good-will and true », that Universal Freemasonry will be able to accomplish « its great mission », to build, to erect, the ideal Temple that will realize the union of the nations in Peace, by the Brotherhood of men.



Freemasonry In A Changing World

By ALFRED H. MOORHOUSE

So many developments are altering the structure of world society that any organization founded more than twenty-five years ago would be wise to survey itself very carefully, to ascertain whether or not in the changing conditions it can survive and serve its original purposes. An organization more than 200 years old has an even greater obligation to do so.

In a recent address Dr. Joseph Fort Newton, gifted Episcopal priest and ardent Freemason, spoke of "an unchanging Masonry in a changing world," and no man better than he could be found to propound the thesis. It is doubtful whether, in the light of changes which have transpired since he made that speech, the good doctor would now hold the same views he then held. The wish is often father to the thought, and given an ideal and permanent status Freemasonry needed no defense nor change—just the statement of its principles. But this is September, 1939, and it needs no prophet to foresee such momentous happenings in the swift passage of contemporaneous events to make even Freemasonry conscious of a challenge to its existence.

This is not to say that any revision is needed of the fundamental tenets of the Craft, these are unchanging and unchangeable. Being based primarily on Truth, which is the sole and irreplacable element in all harmonious human existence, they cannot be confounded.

It is a tactical situation with which we are confronted. In any approach to world problems Freemasonry may be said to be peculiarly vulnerable. The obviousness of this will be apparent to the Masonic observer. When such radical proposals of present day nationalism deny the very existence of God as the divine Creator, when the false gods of Mars and materialism are substituted for spiritual objectives, it behooves all men, Freemasons and others, to look well to the future; to see whether or not their own strength is sufficient to resist a dangerous dogmatism which is destructive of all the decent human relationships for which Freemasonry has stood during more than two centuries.

Born at a time when the freedom of men from domination by those who, holding power, sought to destroy personal liberty, playing a part subsequently in the up-building of a social structure founded upon the rights of man, participating prominently thereafter and exerting great influence for good in civic, state and national life, always with the definite objective of the brotherhood of man under the fatherhood of God, the fraternity cannot with impunity ignore events, surrender its benevolent program, and see its work destroyed.

There has never been a time in history quite like the present. Old methods have had to be scrapped and realism substituted when security was threatened. Events forced action. Risk has to be assumed in any enterprise.



The destruction of organized Freemasonry in several countries abroad already have shown the ruthlessness of unrestrained force. Masonic martyrs have been made no less in recent years than centuries ago.

Whatever steps may be necessary should be taken. A policy is necessary—and not of negation. A definite set of principles has been enunciated. Is this enough? We are confronting an organized attack on the very basis of civilization, a civilization achieved only by the slow development of what we call law and the humanities, by the respect for justice and fair play to all men, by the principle of the sovereignty of reason rather than force, and by the Christian principle of the equal value of all human personalities.

In the light of definitely startling changes in the concept of government and man's relation to it, is it not the part of pure folly to fail to examine ourselves as a fraternity with a direct purpose to see whether or not something different is needed to meet the issue? No outmoded formula will suffice.

After the Napoleonic wars, which left their scars all over the face of Europe and which to a considerable extent were responsible for the power politics of today an English prime minister, Lord Liverpool, had the distinction of serving the longest term in that high office. A critic, Lord Acton, said of him "The English gentry sympathized with the complacent respectability of Lord Liverpool's character and knew how to value the safe sterility of his mind . . . his mediocrity was his merit. The secret of his policy was that he had none. His career exemplified not the accidental combination, but the natural affinity between the love of conservatism and the fear of ideas." Leaders of Freemasonry must not be like that.

Present events are but a duplicate of others in a form familiar to those of earlier days. Change has been the lot of mankind from the beginning of time. Paets have been made and broken. The last persons to die for a pact are those who make them.

The ideas of a dictator may on the surface appear to be ideal. From them grow swiftly the dead sea fruit of bitterness and disillusionment. All men must be on their guard during these changing days to meet a vital challenge, with a changing program if necessary. The moral judgment of mankind is in the long run a potent force, but only exerts its influence when expressed. Authoritative condemnation of specific acts inimical to the interests of the Craft are better than any discreet evasion of issues. The simple and elementary truth is that today evil is arrayed against good and the place of Freemasonry is on the side of Truth against falsehood, good against evil.



SEPTEMBER ANNIVERSARIES

George Read, signer of the Declaration of Independence and U. S. Senator from New Hampshire, was born at West Pembroke, Me., September 9, 1796.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, received the 33rd degree in the Northern Jurisdiction, September 16, 1913.

Melvin M. Johnson, Past Grand Master of Massachusetts, received the 33rd degree in the Northern Jurisdiction, September 15, 1914, becoming an Active Member of that Supreme Council, September 23, 1920. On September 27, 1933, he was elected Grand Commander.

John Marshall, 4th U. S. Chief Justice and Grand Master of Virginia (1793-95), was born in Germantown, Va., September 24, 1755.

John Brown, 1st U. S. Senator from Kentucky (1792-1805) and member of Lexington (Ky.) Lodge No. 1, was born at Staunton, Va., September 12, 1757.

Gen. James Jackson, Grand Master of Georgia (1789) and later Governor of that state, was born at Moreton-Hampstead, Devonshire, Eng., September 21, 1757.

Frank O. Lowden, former Governor of Illinois, received the 33rd degree at Springfield, Ill., September 16, 1919.

Channing H. Cox, former Governor of Massachusetts, received the 33rd degree in the Northern Jurisdiction, September 20, 1921.

Edgar A. Guest, noted poet and lecturer, received the 33rd degree at Boston, Mass., September 20, 1921.

Charles H. Johnson, Past Grand Master and Grand Secretary of the Grand Lodge of New York, received the 33rd degree in the Northern Jurisdiction, September 20, 1921.

Alexander J. Groesbeck, former Governor of Michigan, received the 33rd degree in the Northern Jurisdiction, September 19, 1922.

Charles Rann Kennedy, actor and playwright, received the 33rd degree in the Northern Jurisdiction, September 18, 1923.

Alvin T. Fuller, former Governor of Massachusetts, received the 33rd degree, at Buffalo, N. Y., September 21, 1926.

Arthur H. James, Governor of Pennsylvania, received the 33rd degree in the Northern Jurisdiction, September 18, 1928.

Ray V. Denslow, 33d., was elected Grand Master of the Grand Lodge of Missouri in September, 1931.

Edward C. Mullen, Past Grand Master of Illinois, received the 33rd degree at Detroit, Mich., September 15, 1931.

William M. Jardine, U. S. Minister to Egypt (1930-31), affiliated with the Scottish Rite at Wichita, Kans., September 17, 1935.

Elmer A. Benson, former Governor of Minnesota, was born at Appleton, Minn., September 22, 1895.

FINISHES JEFFERSON'S JOB
In 1787, the Congress of the United

States commissioned Thomas Jefferson to have made in France dies for medals commemorating the courage and achievements of John Paul Jones, father of the American Navy. The medals were to be struck there and with the dies shipped to the United States. The medals were made but due to confusion arising from the French Revolution, and Jefferson's sudden return to Washington to become Secretary of State, the dies were overlooked.

On August 19, 1939, William C. Bullitt, United States Ambassador to France, notified this Government that he now has the dies in his possession, they having been stored in the museum of the French Mint. The dies will be added to the collection of mementoes at the tomb of the naval hero at the U. S. Naval Academy, Annapolis, Md.

John Paul Jones was a member of St. Bernard's Masonic Lodge No. 122, Kilwinning, Kirkcudbright, Scotland.

DECLARATION OF PRINCIPLES

The Grand Lodges of Massachusetts, South Carolina and Pennsylvania are understood to have approved the Declaration of Principles in substantially the form in which it was presented to the Grand Masters' Conference.

The Grand Lodges of New York, Maryland and Arizona, gave consideration to the Declaration, but did not approve it.

The Grand Lodge of the District of Columbia, after making some minor changes, approved the Declaration, excepting the last two paragraphs which were eliminated. The Grand Lodge of North Carolina also made changes in the Declaration before approving it, these changes being particularly in the two final paragraphs.

TEN PAST COMMANDERS

Ten Past Grand Masters of the Grand Lodge of Iowa attended a special meeting of Capital Lodge No. 110, A.F.&A.M., Des Moines, Iowa, on April 18, 1939. One-fourth of the present and past grand officers were also present, with a total of 500 Masons who attended the meeting.

Charles C. Clark, dean of past grand masters, delivered the address which followed the lodge meeting. He stressed the important contribution which Freemasonry had made and is making in the creation of good citizenship.

SUPREME COUNCIL OF SPAIN

During the last two years in which war has enveloped Spain, two of the Active members of the Supreme Council, 33d., of Spain have passed away, namely: Manuel Nieto, Grand Treasurer, and Pedro de las Heras Alsina, Grand Chancellor. The last mentioned was a colonel in the republican army of Spain. Both were distinguished Masons, rendered unselfish service and made many sacrifices.

The grand commander, Enrique Barea Perez, and the secretary general, Mateo H. Barroso, are still carrying on, but are having no meetings in Spain. In fact Senor Barroso is in Paris, France, and all communications of a Masonic nature should be addressed to him at No. 8, Rue Puteaux, Paris.

We have been notified too, and think it is unfortunate, that the Spanish Grand Orient is now endeavoring to compose itself of both the Symbolic and the Philosophic Masonry of Spain and to start anew, but just how does not appear in the information received. It certainly cannot do anything in Spain under the present circumstances, for Generalissimo Franco is a bitter enemy of Freemasonry.

S. R. News Bulletin.

EITHER RIGHT, OR WRONG;
IT CANNOT BE BOTH

In a letter to the editor of a metropolitan journal, a Protestant clergyman recently condemned the practice of theft no matter what circumstances of necessity prompted the same.

He was replied to by a Roman Catholic priest, who held that "a person who, in the state of extreme necessity, takes as much as he actually needs for himself is not guilty of a theft. He is exercising a right accorded him by the *law of nature*, which law ordains that in extreme necessity *all things are common property*" (italics ours).

The above opinion might appeal to some as constituting a basic doctrine of Communism, an ideology to which the Roman Church is unalterably opposed. But the question might be asked: Who, and by what processes of reasoning, is to determine when theft ceases to be theft and becomes a right and a privilege? And under what particular circumstances may the transition be legitimately made?

God's law, and man's, state plainly and unequivocally: "Thou shalt not steal." There is no following qualification such as "unless thou needest the article, money or jewelry purloined."

Theft is either right or wrong in principle. It cannot be both. The amount or value of the article stolen matters not. The alleged justification, or excuse, of necessity likewise matters not. If a deliberate act of theft is engaged in, it is unlawful and, as such, punishable according to the legal statutes. No amount of

clever equivocation or the offering of so-called extenuating circumstances, can alter this fact.

In this day of social and welfare agencies, community chests, charitable organizations, all of which are expending millions of dollars to feed the hungry and minister to the sick and infirm, there is no valid excuse for stealing, nor should the practice be tolerated on the plea of necessity. If the priest's opinion were to be heeded and put into general practice, the indolent ne'er-do-well would thus be encouraged to "share" his industrious and thrifty neighbor's worldly goods, the same being "common property" according to the former's reasoning. All manner of larceny, both petit and grand, could be freely indulged in by those who "needed" the articles stolen. And one can well imagine the plight of the courts in seeking to determine whether the many cases of theft under trial were to be classified as "deliberate larceny" or "legitimate acquisition."—S. R. News Bulletin.

TO BE EXPECTED

A dispatch from Prague states that a statue of Thomas Masaryk, Czech national hero and first President of Czechoslovakia, was pulled down by Fascists on July 7th, in Budweis, and mutilated by having the hands broken off and the face battered. This is not surprising. The Fascists are merely repeating another incident that happened in Rome. Shortly after Mussolini's ascendency an equestrian statue of the great Garibaldi, liberator and Freemason, was mutilated, the black shirts removing Masonic insignia at the base of the statue and replacing them with Fascist emblems.

MAKING A MASON

A man may receive all the Masonic degrees, and still never truly become a Mason. And it does not lie within the power of a lodge to make a man a Mason. As in the case of the proverbial horse, which can easily be led to the water but cannot be forced to drink, so a man may be conducted to the altar of Masonry, where are the refreshing waters, and if he does not partake, what reason have we for thinking he is one whit different than he was before?

We might, with just as much reason, expect a cure to take place by showing the patient the liniment and rubbing the bottle.

In the church—any and all churches—a man is baptised, confirmed, received, or what not, but it all amounts to nothing if the man himself is not changed.

A man may go through all the Masonic ceremonies, receive the grips, passwords, regalia—even offices and honors galore—and what does it mean to him if his heart is not changed? Nothing.

We talk glibly about "making a Mason." Yet we can only put him in the

way of becoming a Mason; he himself in his innermost heart and mind, has to do the rest. If that change of heart and mind has not taken place, he is just nominally a member of the Fraternity, and has not yet become a Mason.

When a man is received into Masonry and goes digging into its mysteries and beauties, and studies its aims, aspirations, ethics, traditions, legends and history, and finds, as he must do, what Masonry really is and makes it his own, then he becomes in deed and in truth a Mason. And such a Mason will never leave the Fraternity, nor can he be driven from it. —(From *The Wisconsin Consistory Messenger*.)

ASSAILS BUND LEADER

William Moseley Brown, Past Grand Master of the Grand Lodge of Virginia, addressed a group of 2,000 Masons on August 19th at a meeting held at the New York World's Fair. Mr. Brown stated that Masonry welcomed the participation of many foreign nations at the Fair, but that the Masonic Institution would not stand for the inculcation of an "ism." He denounced Fascism, Nazism and Communism specifically, referring to the leaders of those ideologies, Hitler, Mussolini and Stalin.

Declaring that the dictatorship of both Right and Left had restricted freedom of speech and liberty, Mr. Brown averred, "Eternal vigilance is the price of liberty," adding that the Fraternity has for the last 200 years "stood for the intangible, eternal things that make life worth while." The speaker denounced Fritz Kuhn, leader of the so-called German-American Bund, as a "blot on American civilization" and demanded that Kuhn be "put out of business."

SCOTTISH RITE SECRETARIES

Twenty-three secretaries of Scottish Rite Bodies owing allegiance to the Supreme Council, Southern Jurisdiction, have held their respective offices for a period of twenty years or over. Dean among this group appears to be Dr. J. H. McCormick, 33d., secretary of the Scottish Rite Bodies at Mobile, Ala., whom we understand was appointed as acting secretary on December 2, 1903. He has held that position for nearly 36 years.

The next in line is believed to be Frank A. Derr, 33d., secretary of the Scottish Rite Bodies at Guthrie, Okla., who was appointed on May 1, 1908.

MASONRY IN EGYPT

Additional information has been received from Egypt confirming the recent report that the two grand lodges of that country are now united under one grand body.

His Majesty, King Farouk I, took an active interest in the negotiations leading to the reorganization and the reunited grand lodge is under his patronage. Un-

like heads of totalitarian states, he is favorable to the Masonic fraternity.

Dr. Ahmed Maher resigned as head of the Grand Orient of Egypt, one of the contending grand bodies, and Hussein Sabry Pasha relinquished his office as Grand Master of the Grand Lodge of Egypt. Aly Shawky Pasha, Grand Commander of the Supreme Council of Egypt, A. & A. S. R., presided over the meetings held to complete the uniting of the grand bodies and the election of new officers. The united Grand Lodge is to be known as the national grand lodge of Egypt. The grand secretary is Mohamed Rifaat, who is also Secretary General of the Supreme Council.

Hussein Sabry Pasha, chosen as grand master, is an uncle of King Farouk. Dr. Ahmed Maher, who has become Grand Dean of the new Grand Lodge, is minister of the treasury of Egypt. Other government officials and members of the royal family, as well as prominent citizens of the kingdom, are active in grand lodge and supreme council affairs.

Thus, free from contention, Masonry is once more in a position to make progress in the ancient land of the Nile, that cradle of Masonic tradition and esoteric knowledge, which now is rapidly advancing in progress and enlightenment.

BROTHERHOOD THE ANSWER

I conceive it to be one of the needs of the hour to restore the processes of common counsel. We must learn, we freemen, to meet as our fathers did, somehow, somewhere, for consultation. There must be discussion in which all freely participate. The whole purpose of democracy is that we may hold counsel with one another, so as not to depend upon the understanding of one man, but to depend upon the counsel of all.—Woodrow Wilson.

GRAND MASTER RE-INSTALLED

Wm. B. M. Vogts was installed Provincial Grand Master of the Grand Lodge of Masons for the Transvaal, South Africa, on the evening of April 22nd, for a further period of five years. The installation which took place in the presence of a large assemblage of Masons from all parts of the country was performed by the deputy grand master for South Africa, C. Christian Silberbauer, assisted by other grand officers and N. Val Malsen, who acted as master of ceremonies.

Aside from his duties in the grand lodge, the Grand Master is a Grand Superintendent, Royal Arch Masons, and Grand Inspector, 33d., A. and A. Scottish Rite.

In the course of his address the deputy grand master spoke of the marked growth of the Craft on the Rand during the past few years, more especially, he said, in the districts which work under the English, Irish and Scottish Constitutions. He also commended the practical interest

countries up to 1924, but since that time the rate of increase has been much greater here than in Great Britain.

In making the survey, all Federal, State and local taxes were included in the U.S.A., and taxes levied by both national and local governments in England, Scotland, Wales and Northern Ireland.

BRITISH SAILORS ATTEND LODGE

Queen Anne Lodge No. 242, F. & A. M., of Seattle, Wash., recently was host to visiting Craftsmen from H. M. S. *Orion*, light cruiser of the Royal Navy. On this occasion the Tiler's register showed the attendance of members of forty-four lodges representing nineteen different Grand Jurisdictions. The Master, William A. Miser, planned a special program featuring the exemplification of the Master Mason degree so that the British brethren might witness the ritualistic work as performed in the State of Washington. An additional feature of this meeting was the attendance of a large delegation of Masons from Bremerton, Wash., officers and members of William H. Upton Naval and Military Lodge No. 206, F. & A. M., as well as a number of other representatives of the United States Navy.

During the refreshment hour following the lodge session the British Masons expressed their pleasure at being present and recited many entertaining stories of their Masonic visits to other countries and jurisdictions.

"SYMBOL OF HATE"

Mrs. Kathleen Clarke, Dublin's recently elected Lord Mayor and widow of Tom Clarke, one of the executed leaders of the 1916 Easter Rebellion, has removed the large portrait of Queen Victoria which hung in the Hall of the Mansion House for many years.

When interviewed about the matter she said, "It is a symbol of British Monarchy hating Ireland. It is a beautiful painting," she continued, "and I have put it away in a safe place. Queen Victoria hated Ireland with a deep hatred."

This reason for the Lord Mayor's act seemed a bit incongruous when it is recalled that Queen Victoria was given a great welcome when she visited Ireland in 1900, a few months before her death.

Painted in 1849, the portrait represents England's great Queen as a young woman, dressed in a white crinoline with red sash and jewels, standing in front of draperies.

MEMORIAL SERVICE

FOR J. H. TATSCH

The Masonic Temple at Spokane, Wash., on the afternoon of August 15th, was the scene of an impressive memorial service to a noted writer of the Craft. Lt. Col. J. Hugo Tatsch, 33d., who passed away in London, Eng., July 17th.

The memorial service was conducted by William S. McCrea, 33d., Active

Member of the Southern Scottish Rite Supreme Council in the state of Washington, assisted by W. Gale Matthews, 33d., Past Grand Master; Frank G. Southerland, 33d., Mayor of Spokane, and the Rev. Joel Harper, 32d.

SUPREME COUNCILS

TO MEET IN BOSTON

The International Conference of Supreme Councils, 33d., of the World will hold its meeting in Boston, Massachusetts, beginning on September 23, 1939. Representatives from Supreme Councils throughout the world will be present.

Some of these representatives are making plans to attend that Conference and afterwards visit the World's Fair in New York, and probably will make a tour of some of the outstanding cities of the United States, then will go to Washington, D. C., on October 15th to attend the regular Biennial Session of the Mother Supreme Council of the World.

Among those expected are Grand Commander Rene Raymond, of France, whose father, as Grand Commander, attended the International Conference which met in Washington in 1912. With him will be Count Foy, an Active Member of the Supreme Council of France, and one or two others of that Supreme Council.

Prince George was installed Grand Master of the Provincial Grand Lodge of Wiltshire on the 19th of July, 1934, by the then Provincial Grand Master, the late Lord Ampthill.

He was installed first Grand Principal of the Supreme Grand Chapter, Royal Arch, on May 3, 1939, at Freemason's Hall by the Pro First Grand Principal, the Earl of Harewood, and Grand Master of the Mark degree on June 6, 1939, at Freemason's Hall, by the Pro Grand Master (Mark), the Earl of Stradbrooke.

A NEW BOOK

MASONIC SYMBOLISM by Charles Clyde Hunt. Laurence Press Co., Cedar Rapids, Iowa. Pp. 512. Paper \$1.50. Cloth \$2.

One of the last things the late Hugo Tatsch did before departure for London was to write an introduction to this new work by the distinguished Mason whose literary efforts have pleased many, and whose erudition is well known to the understanding Craftsman, and we can do no better than quote that forward in commenting on the volume: [ED. CRAFTSMAN.]

GRAND MASTER OF ENGLAND
The Duke of Kent, Grand Master of the United Grand Lodge of England, became a Mason in Navy Lodge No. 2612, April 12, 1928, as Prince George. The ceremony took place at Cafe Royal, London, W. The Duke of York, Past Grand Warden, Grand Master of the Provincial Grand Lodge of Middlesex, permanent Master of the Lodge, now Past Grand Master and King, presided. The ceremony was performed by the Deputy Grand Master of Navy Lodge, Commander R. M. Tabuteau, and the Antient Charge was delivered by the then Pro Grand Master, the late Lord Ampthill, in the presence of 250 brethren. Among those present were the Prince of Wales—Past Grand Warden, Provincial Grand Master of Surrey (later Edward VIII)—

now the Duke of Windsor, and Past Grand Master of England—and the Lord Mayor of London, Sir Charles Batho. The toast to the Initiate was proposed by Admiral Sir Lionel Halsey, Past Grand Warden and Past Master of Navy Lodge, and replied to by Prince George.

He was appointed Senior Grand Warden of the United Grand Lodge on April 26, 1933, and was invested by the Duke of Connaught, then Grand Master, on July 18, 1933, at an Especial Grand Lodge held at Albert Hall. The occasion was the celebration of the completion of the Masonic Peace Memorial attended by some 8,000 members of the Fraternity from all parts of the world including the present King, then Past Grand Warden, Grand Master of the Provincial Grand Lodge of Middlesex; the Prince of Wales, then Past Grand Warden, and Grand Master of the Provincial Grand Lodge of Surrey; and the late Prince Arthur of Connaught, then Past Grand Warden, and Grand Master, Provincial Grand Lodge of Berkshire.

The present collection of studies and interpretations fortunately contains the twenty which appeared in *Some Thoughts on Masonic Symbolism*, produced in book form in 1930. That volume has been out of print for many years, and the republication of the original chapters herein meets a distinct need. The addition of thirty-nine new chapters, covering further topics of Masonic symbolism, interpretation and practice, makes available to the Fraternity an unexcelled group of essays simple and readable in presentation, dependable in basic research, thorough in scholarship, sound in interpretation and inspiring in the moral tone which animates the fundamental doctrines. Those who have been privileged to know the author personally and who have been favored with his friendship and counsel require no word of mine to introduce the volume; and those who meet the venerable Nestor of Iowa Freemasonry for the first time in these pages will need no commendation from me to assure them that the texts herein are highly desirable additions to the voluminous literature of Freemasonry. The book will always hold a high and honored position among the tomes of the Fraternity."

NEW CHAPEL FOR OLD MASONS
Old Masons' Home located at Shelbyville, Ky., is to have a large modern chapel. Mrs. Adna P. Scarce, matron of the Home, turned the first spade of dirt for the new structure on June 29th and at 10:30 a.m., on August 9th, the Grand Lodge of Kentucky, F&A.M., laid the cornerstone with Grand Master Charles P. Duley, assisted by other Grand Officers performing the ancient Masonic ceremonies for such occasions.

GETTYSBURG VETERAN
Edward Scharenberg, cavalry officer in the Army of the Potomac, during the Civil War, and a resident of Jefferson Park, Ill. (near Chicago), celebrated his 99th birthday on July 24, 1939. He fought in the Battle of Gettysburg where two horses were shot under him.

Mr. Scharenberg has been a Mason for sixty-two years, having joined Covenant Lodge No. 526, A.F.&A.M., Chicago, Ill., March 23, 1877. He later affiliated with Providence Lodge No. 711, Jefferson Park, Ill.

The highly merited reception accorded to Brother Hunt's previous book, *Some Thoughts on Masonic Symbolism*, clearly

[September, 1939]

September, 1939]

MASONIC CRAFTSMAN

NIEMOELLER ENTERING

THIRD YEAR

July 1, 1939, marked the beginning of the third year of imprisonment of Pastor Martin Niemoeller in a German concentration camp because of his opposition to Nazi domination of the church. July 2nd was set apart for ministers all over the United States and in other democratic countries to unite in spirit with the German martyrs in a demonstration of solidarity in a struggle against Nazi efforts to curb the freedom of the human soul and to establish a neo-paganism in that country.

One of the ablest, most outspoken and fearless leaders since Martin Luther, Dr. Niemoeller entered the fight for freedom of conscience, in May, 1933. He resisted the action of the Nazis in forcing the resignation of Friederich von Bodelschingh as Reich Bishop because he was not a "German Christian." He and his friends refused to accede to this unwarranted political interference with the Church and the denial of the right of Bodelschingh and others to speak and use the radio and press to make clear their position.

Refusing to make peace with the "Aryan paragraph" by which the universal application of Christianity was abolished by political edict, he, together with other pastors, was suspended from his parish in November, 1933. The breach widened between the "German Christian Wing" of the Evangelical Church and Prussian Council of the Confessional Church until he was the sole member of that Council still at liberty.

Finally, after repeated attacks on the "Aryan" dogmas and the un-Christian character of the Nazi regime, Hitler said, "It is Niemoeller or I." Shortly after this declaration of Hitler, Niemoeller was arrested by Gestapo (secret police) and placed in the dreaded Moabit Prison. There he remained until the Court was compelled by public sentiment to limit

In Antioch Notes, Arthur E. Morgan, of Antioch College, in speaking of the "appetite for Utopia," says:

"When promises have been made often enough and alluringly enough, any person who draws attention to the hard work and self-discipline necessary for real achievement comes to be looked upon as a traitor to the social welfare—as one who steals away the people's hope."

He warns that the "desire for miracles is . . . a disease which it is very difficult to cure."

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MASONIC CRAFTSMAN

the sentence to seven months and suspend even this sentence as he had served eight months prior to his trial. Niemoeller, however, was never released. Immediately rearrested by the Gestapo at the instance of Hitler, he has since been confined to Sachsenhausen Concentration Camp.—Scottish Rite Newsletter.

NEVER EXTREMISTS

W. J. Dunlop, Grand Master of the Grand Lodge of Canada (Ontario), said in the course of his remarks at the 83rd annual Communication of that Grand Lodge held at Toronto in July, 1938:

"Masons are in the front rank of all walks of life. They are, for the most part, thinking men, religious men, and men who are never extremists. Having been taught over and over again in our lodge rooms to be temperate, prudent brave and just, Masons travel the middle road between the extremes, accept no ready-made ideas, but go on their way quietly and steadily serving their God, their neighbours and themselves."

All Sorts

THREE JOBS

A surgeon, engineer and economist were arguing which of their professions was the oldest. "Mine is," said the surgeon. "You can't deny that making a woman from the rib of Adam was a surgical job." The engineer disagreed. "Creation itself," he said, "was the making of order out of chaos, certainly an engineering feat." The economist smiled. "Ah," he said, "but who created chaos?"

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"When promises have been made often enough and alluringly enough, any person who draws attention to the hard work and self-discipline necessary for real achievement comes to be looked upon as a traitor to the social welfare—as one who steals away the people's hope."

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17

Nobody can define liberty satisfactorily.

During the Civil War, Lincoln made a speech in Baltimore, in which he said: "The Shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and the wolf are not agreed upon a definition of the word Liberty; and precisely the same difference prevails today, among us human creatures."

PROFIT-SHARING NO PANACEA

Another typical social-welfare scheme was recently embodied in a government report recommending legislation to promote profit-sharing. The idea was to apply this method of remuneration to the greatest number of workers by subsidizing all concerns adopting profit-sharing plans, with tax exemptions, credits, or other rewards. The effect, of course, would also be to penalize employers who would not institute profit-sharing.

Profits are the property of ownership and the product of management. They are the employer's reward for successfully dealing with all the internal and external factors affecting the operation of his business. Likewise, losses are his penalty for making mistakes or for failing to cope with all the forces adverse to making profits. There is no certainty or stability about profits, no contract or security to guarantee them, no way to predetermine them, no assurance that they will materialize.

Management must first know how to produce satisfactory goods with reasonable economy. It must select and buy materials on the most advantageous basis. It must choose salable products and price them to win purchasers. It must develop a marketing method and organization. It must institute and maintain adequate systems of accounting. It must take care of matters of credit, understand the intricacies of financing, and capably husband all the resources of invested capital. It must formulate plans and policies, devise techniques for efficiency, and develop all the organization essential to the operation of the business. It must contend with everything that has a bearing on both earnings and expenses. It must maintain right relations with customers, personnel, and public. It must keep a weather eye on the business cycle, and deal with all the general conditions that affect the establishment.

The functions indicated are those of responsible executives and the manner in which their duties are performed results in profit or loss. The ultimate management of a concern resides in ownership, whether that means an individual proprietor, a group of partners, or a corporate organization of stockholders. If the owners do not personally run the business, then in proportion to their interest they are at least responsible for the selection and retention of directors and officers.

Profits are rightly divided among owners. In some organizations the active, accountable executives may not have any considerable share in ownership, but they are likely to be energized and stimulated with incentives and rewards commensurate to their achievement. On the other hand, they carry a heavy hazard, for if there are no profits they may not long retain their positions. Profits can, with propriety, be shared among the few who actually produce them.

GROUPS AND REMUNERATION

Under the economic system of capital, enterprise, and profit, each element of industry is rewarded for its contribution and the manner of remuneration depends on the relation of each to the organization.

Owners risk their capital without security, and, contingently upon the success or failure of management, they make profits or suffer losses.

Bondholders, if any, lend supplementary capital, but accept a definitely limited return for the sake of a greater degree of certainty and also for the sake of mortgage security.

Employees need not hazard any money in the business with which they are identified; neither do they work for the mere chance of receiving a fluctuating future reward; instead, they expect and receive immediate, regular, stabilized remuneration at a fixed rate equal to the value of their services.

So, in view of such relationships, it is no reflection upon loyal and appreciated employees, drawing salaries or wages, to state the simple truth that they have no inherent, personal right to share in profits. Likewise employers are under no moral or social obligation to provide such participation.

EMPLOYEES DO NOT MAKE PROFITS

Employees, with a few exceptions heretofore indicated, have no basis for a claim upon part of the earnings of the business, because they have risked no capital in it and their functions are not such that their efforts can appreciably influence the outcome of profit or loss.

If any employee not engaged in executive management had any right to a share of profits, that right would imply that his daily performance directly affected

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the profit-and-loss account. But no one who understands how profits are made has been able to demonstrate any such relationship. Although various so-called profit-sharing plans are in existence, no one has devised any system allotting to each employee an amount proportionate to his hypothetical production of profits.

The office or shop worker is selling service for a salary or wage equivalent to its market worth. The price he receives is roughly determined by the supply of and demand for what he has to sell, whether it be muscle or brains. If he fails to deliver the amount and quality of work required, his employer will soon cease to buy from him. But the laborer who pushes a truck is worth no more or less because the material on the truck is used in a profitable or an unprofitable business.

If any employees were entitled to profits in addition to their wages, it might be assumed that a top-grade artisan or technician, whose work is ample and excellent, would receive a generous share, but, in fact, such a man is just as likely as not to be on the pay roll of a concern that has no profits but is "running in the red." And a far-less-capable man is as likely as not to be on the pay roll of a plant that is making profits.

Employees are often observed to put the most and best effort into their jobs in periods when their employer is getting no profits. In such cases, if it were possible for employees to make profits, the outcome would not be loss.

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profit for their employer, because their functions do not affect the profit account. On the other hand, their employer's skillful manipulation of many factors may produce some profits, or his errors in judgment as to purchasing or selling prices may register losses, because his functions make either profits or losses.

Of all the factors entering into profit or loss, the only one that can be influenced in any way by factory employees is cost of production. By cutting costs, exceptional efficiency can conceivably contribute something to profits, but it is otherwise rewarded with higher wage rates. Waste of time or materials may be conducive to loss unless stopped by a warning or discharge. But to get what it pays for in labor is one of the duties of management. Also, the planning, system, and organization that result in factory economy are usually the work of executives in charge of production.

It has been cleverly claimed that labor shares an employer's losses by suffering periods of unemployment and, accordingly, should share his profits. But technological changes often necessitate "laying off" men in a period when a firm is making profits, and concerns that do the most "laying off" are likely not to make any profits in favorable periods. Employees are often kept on a pay roll long after their employer has gone "into the red." The fact is that losses of labor

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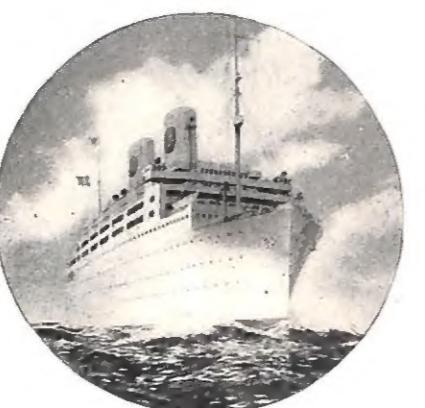
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[September, 1939]

MASONIC CRAFTSMAN

through unemployment have no calculable relation to the profit or loss of the employer.

AN IMPOSITION UPON EMPLOYEES

The relation of employees to the enterprise and organization of their employer, therefore, is not such that they have any right to expect to participate in the division of profits. Beyond that, however, there is a serious question as to whether an employer has any ethical right to impose on his personnel, as a condition of employment, the acceptance of a scheme of profit-sharing.

If an arrangement of this kind is to have any semblance of fairness, the privilege of sharing in profits clearly carries with it a duty to accept a like share of losses if they come. One can not play the role of a partner unless he is willing and able to take the hard luck as well as the good. But employees can not afford to do this, and should not be asked to do so. The wage-earner or salaried worker is not an enterpriser or a risk-taker. Instead of speculating on getting either profit or loss at the end of the fiscal period, the employee desires the full market value of his services and wants to receive this income promptly at the end of each week, fortnight, or month that he works.

MAKING EMPLOYMENT A GAMBLE

Right here you have your finger on the weakness of a number of actual profit-sharing experiments. Such schemes usually mean *lower base wages* than would otherwise be paid, with an element of uncertainty as to whether there will be any more compensation later or not. Perhaps unwillingly, the employee is carrying part of his employer's risk and betting on his boss' ability to make the business earn enough to pay him something. If an employee accepts an arrangement of this kind, he should at least understand that nothing he can do is going to affect the marginal or speculative end of his income.

The foregoing reasons are sufficient to account for the fact that profit-sharing has made no great progress. Employers generally know the conception is unfair and unsound and only a few are able to adopt it as a disguised form of philanthropy.

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